

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

No. 3, Vol. XXV.

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UNCHANGEABLENESS OF THE GOSPEL.

The history of God's dealings with his people in every age, and our own experience, teach us the necessity of those to whom the Lord has revealed his Gospel having their minds constantly stirred up to a true sense of their position before him, and of the blessings he has conferred upon them. We know that man is exceedingly liable, when in possession of the blessings of God, to lose sight of the means by which they have been obtained, and forget the source whence they have been derived. This forgetfulness induces carelessness, and men thus become stripped of the blessings they enjoyed; while the change is so gradual that its full extent often cannot be realized only by contrast with those who are in the lively discharge of their duties and in possession of the blessings, increased and strengthened, which the others have lost. We had occasion in a recent Editorial article, to call attention to the condition of some of the members in various Branches of the Church in this country, and to the fact that they were not enjoying the Holy Spirit and the gifts which it bestows in that degree which they formerly did. There is a principle involved in the subject, which we had not space to dwell upon at that time, and to which we would now refer. There are, doubt-

less, many anxious to find a cloak for their own lack of the blessings of the Gospel, who would reason, that the gifts formerly enjoyed by these individuals were the result of overheated imaginations and fanatical enthusiasm, and that, when the mind calmed down to its natural condition or normal state, these results of excitement would die out. Others, might try to excuse themselves in their departure from the truth, by assuming that the Church in these lands had lost the Spirit, and that they were justified in being separated from it. One answer would sufficiently meet both cases, if we were disposed to let that answer suffice—namely, that as stated in the article referred to, the condition of the individuals alluded to is not the condition of the entire members of the Branches composing the Church in these lands, but only of a part. We will, however, dwell upon the matter for a little. The cry has ever been raised, by those opposed to the truth, of fanaticism, enthusiasm, or imposture, when the Gospel has been declared unto them and they have had indubitable evidence borne to them that those who received it were in possession of the gifts promised by the Son of God to believers. To have admitted the truth, would have been to admit that they were in error.

This, their pride and the power which the Adversary exercised over them would not permit them to do. Hence their continual opposition, and their efforts to make themselves and others believe that those who received the Gospel and enjoyed its gifts were either deceivers or dupes. But, has the Gospel changed, or are the principles of truth in any way different from what they were in ancient times? God is the same, eternal and unchangeable; and the Gospel bears in its very name the testimony of its unchangeableness. It is the "*Everlasting Gospel*," the "power of God unto salvation," and the only means by which man can be saved. The Church of Christ, possessing it and adorned with its gifts and blessings, is like a welcome bride adorned in bridal raiment ready to meet her loving spouse and lord. Where these gifts are not enjoyed, there is no evidence that the Gospel has been received. They are the actual evidences of its possession, the living testimony that God is blessing his people and continues to lead them in the ways of truth. If every individual member of the Church in these lands, or throughout the world, had ceased to enjoy the blessings of the Gospel, it would not prove that those who oppose the truth are justified or held in favour of God; it would merely prove that mankind had failed to appreciate the blessings bestowed upon them, and that the world was again lying in darkness. Instead of fanatical enthusiasm, however, being the cause which produced these manifestations so abundantly in former years, in the case of those who now possess them in a less degree, our everyday experience strengthens the verification of the Saviour's words; for they who have remained faithful up to the present time, who have been diligent in keeping the commandments of God, have had the Holy Spirit increased upon them, and enjoy more of the manifestations of its power now than heretofore; while they who have ceased to enjoy them, have not been so faithful. They have been careless, and have transgressed the laws of God, and his Spirit has ceased to bless them so abundantly as it did when their hearts were right before him, and their energies were devoted to do his will.

Those who have been faithful have, in a great measure, gathered with the body of the Church; hence it is, that the Saints in Zion, as a general thing, are so far ahead of those yet scattered among the nations.

It is an old cry that the Church has gone astray, or that those leading it have fallen into transgression. It has invariably been raised by individuals who had themselves committed iniquity and lost the Spirit of God, and its untruthfulness remains unchanged. In the days of the Prophet Joseph the assertion was many times made that he was a "fallen Prophet," that he had "fallen into transgression." But the Lord brought shame and confusion upon all who joined in it. He manifested his power through Joseph while he lived, and enabled him to lay a foundation so solid that it will endure eternally; and the superstructure being raised upon it will be invulnerable to every onslaught made against it. The tongue of envy, the pen of calumny and the spleen of apostacy alike strove to defeat him in the execution of the work assigned to him; but God was with him, sustained and strengthened him: and every soul who embraced the Gospel in sincerity of heart, from the organization of the Church till his martyred body was consigned to the dust, received the testimony of the truth and enjoyed the Spirit of God.

Since the martyrdom of Joseph the same spirit has animated many who have striven to do injury to the Work; and it has been again and again declared that the First Presidency and the Twelve had fallen into transgression and were leading the people astray. To prove the utter falsity of all such statements, it needs only to review the progress of the Work from that time to the present; while those who in every instance have given utterance to such calumnies have been, themselves, sunk in transgression and iniquity. The Elders of the Church have gone forth to many lands since that time, bearing the same testimony, declaring the same Gospel and promising the same gifts and blessings to those who would believe. They have been blessed of God in calling many thousands to a knowledge of the truth, and all who have received their testimony have realized

the unchangeableness of the Gospel, and have been blessed with the gifts promised. These cases have not been few or isolated. The bulk of those who compose the Church now have entered since the death of the Prophet. They have received the same gifts and blessings which the Saints possessed in the days of Joseph, and which were enjoyed by the Saints anciently. Every person who worketh righteousness before God is accepted of Him; and all who embrace the Gospel, with full purpose of heart to keep the commandments of our Father in heaven, will in no wise fail to receive the Spirit of the Lord and the gifts which it bestows. As they increase in knowledge and understanding, being diligent and faithful, the fruits of the Spirit will be more abundantly made manifest in their lives.

The Saints, as a people, have made wonderful progress, under the blessing of Heaven, since the organization of the Church; and they only who have failed to live up to their privileges, and to the revelations which have been given, are lacking in faith and power. But much remains still to be accomplished. And, as the purposes of Jehovah ripen and the consummation of his

designs approaches completion, there is the greater necessity for every one who bears the holy Priesthood being diligent and on the alert, guiding the humble and willing, reproving the transgressor, stirring up the dilatory and careless, warning the unwary and leaving all men without excuse. The Saints throughout these lands, who have been faithful, have every cause for being encouraged, for the Lord is working visibly and mightily for their salvation; and those who have been negligent and have permitted sleepiness or iniquity to seize hold of them, have need to awaken to a realization of their true condition, and repent if they desire to be saved. There is need for all to put on the whole armour of God, for the Enemy with whom we have to do battle is powerful and full of cunning, and will not permit the dominion which he has usurped to be taken from him without a fierce and terrible struggle. Hence it is that we desire to see all who bear the name of Saints in these lands striving to emulate their brethren and sisters in Zion, that they may be, with them, prepared for the events which are near at hand, and be preserved in the great day of the Lord.

INTEMPERANCE.

BY ELDER JOSEPH F. SMITH.

Much has been said and written about strong-drinks and the evil consequences arising from the use of them, but, perhaps, it may not be amiss to add a little more, or, at least, repeat part of what may have been advanced before on this subject, inasmuch as the evil still exists. There is apparently but little encouragement for doing so, as intemperance is still so wide-spread and numbers its victims by the thousand, after all that has been said against it by those who have had the power to portray the horrors and depict the evils connected with and following the sin of drunkenness. But it is not always eloquence and descriptive powers that can convince man of the error of his ways, cause him to pause and reflect on the mad career he is pursuing, and influence him to turn therefrom and learn to be wise. Often a few words

spoken in humility and simplicity, but in kindness, may do more and have greater influence with poor, fallen man, than "burning eloquence" with all its power. The sin of drunkenness, as well as every evil that exists, is not diminished by what may be said against it, but only by those who are addicted to it giving diligent heed to the voice of wisdom and their own reason, and, acting on a strongly formed resolution, which they steadfastly adhere to, abstaining from the intoxicating poison. By this means the evil ceases to exist, so far as they are concerned, and they enjoy the benefits resulting from temperate habits. If men do not enjoy purity and goodness better than folly and sin, it evinces a depravity, of which they should be ashamed, which sinks them below their capacities and the design of their creation. They should

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take pride in conquering everything that does not conduce to happiness, temperance and virtue. If any lack strength to form and carry out such a resolution as that we have adverted to, let them seek more diligently for the Spirit of the Lord to assist them, to guide them and to strengthen them. When they are tired and feel weak for the task before them, let them at once fly to the Lord in prayer, and continue struggling until they can rise from their knees strengthened and fortified against their besetment. By so doing they may soon acquire a sufficiency of wisdom and moral courage to secure them even from the temptation. Some argue that it is necessary, sometimes, to have recourse to strong-drinks to stimulate them and enable them to endure the toil and fatigue of arduous labour; and not unfrequently they will spend money to procure these stimulants, which, if not thus expended, would purchase for them nourishing food, and enable them to take intervals of rest sufficient to make labour easy and life comparatively comfortable. They would, besides, by so doing, have time to associate more with their families, and to store their minds with useful knowledge, as well as enjoy immunity from the evil consequences of a habit that has led so many to shame, misery and eternal ruin.

To be a Saint, one must be virtuous and pure; and the way to purity and virtue is not only to shun the appearance, cause and possibility of evil, but to subdue our passions, correct our errors and rise above the follies and ignorance of sinful man by the adoption of the *truth* as revealed in the Gospel of Jesus. That which has been the means of bringing others to ruin, though we may even think ourselves stronger than they have been, ought to be shunned by us, lest we should fall as they have done.

Men are sometimes heard to complain of poverty and "hard times," who will bow down to ask the Lord to open up their way, and bless them with means to gather, and will rise from their knees and send for a "quart of ale" for dinner, or go to a public-house and "call for a pint," or send to the tobacconist's for an ounce or two of tobacco, which is only to gratify a de-

praved appetite, and confirms an impure and unwholesome habit which must be got rid of by all who seek to "inherit the kingdom of Heaven." Where such things are followed up, they are, to say the least, glaring inconsistencies, reprobated of God, and should be forsaken. A man who contracts a habit of drinking ale at his meals, does so at great expense; it is like money thrown away, or even worse, for it sets a bad example before his family, and creates an appetite for stimulants that is unnatural and dangerous in the extreme. When such a man goes home to Zion, he will take the appetite with him; and if he cannot get ale or beer to gratify it, he will readily seek for something stronger, which may be, perhaps, easier obtained. Thus from step to step he goes on, until the Spirit of the Lord, being grieved, leaves him entirely, when he abandons himself to his ruling propensity which leads him to apostasy and utter ruin.

As Saints, we must leave off these evils, if we are addicted to them; and if we are not, we must avoid the very possibility of becoming subject to them. As we live the Gospel in England, so shall we be most likely to live it in Zion, only as we increase in faithfulness from day to day. One who cannot refrain from evil here, cannot do so there; and such are not wanted there. But, let me ask, Who could not refrain from doing wrong if they would but exercise the abilities and powers with which they are endowed? It requires the *will*. Let those who wish to be Saints throw down the pipe, dash the alluring draught to the earth, close the mouth against strong (and hot) drinks and evil speaking, be moderate in temper and diet, and honest, virtuous and fearless in action. Let us shake off the iniquities of the world as we would a decayed garment, and put them under our feet, concentrating our minds and affections on the truth and our faith on God, seeking diligently and prayerfully for the Holy Spirit, and, when we emigrate, leave them in Babylon, where they belong, till the day of cleansing. Thus the pure-in-heart will be gathered, Zion will be built up, and the glory of God descend upon her to the salvation of his Saints and the confusion of the wicked.

OBJECTS OF EMIGRATING.

Among the Saints there appears to be an increasing desire to emigrate; and, perhaps, it would be well for many, if not all, to ask themselves the question, Why do I desire to emigrate? There are many reasons given by them in answer to the above question, among which are, that when they look upon the state of society which surrounds them, they see nothing desirable to associate with, outside of those who profess to be Saints. At every corner of the streets in our towns and cities, they see announcements of poisons for sale under the names of "Foreign and British spirits," "ale," "porter," &c., &c.; and they see thousands revelling in bacchanalian glee, drinking deep the intoxicating draught and wallowing in the depths of destitution and debauchery. When I see these things and witness the degradation and prostitution that walk abroad unblushing in the light of day, or perpetrate their crimes under the cover of the night, I am led to exclaim, O! modesty, where are thou fled to? O! virtue, where hast thou taken up thy abode? Again, if I consider and reason on the condition of society around me, I must admit that there are nineteen chances to one, against those who even seek to serve God here raising up a virtuous offspring in the midst of the contaminating influences they are continually exposed to.

There is another and perhaps a stronger reason why they desire to emigrate. The Lord has revealed through his servant Joseph that "the nations are waxing strong in iniquity," and their "cup is filled nearly to overflowing." He has also said, "After the testimonies of the Elders I will send the testimonies of wars, famine, pestilence, earthquakes, &c.;" and when they see the rapid fulfilment of the Lord's purposes upon the earth, and realize that the "nation that will not serve God shall be destroyed," they feel anxious to escape the calamities that are coming. These and many other reasons are readily given by the Saints when you ask them why they

desire to emigrate. They are true; but there are others which, perhaps, they have not properly considered. Do they desire to emancipate themselves from these lands that they may be more fully taught in the ways of the Lord? Are they willing to be used solely for the upbuilding of the kingdom of God? If these are their desires, then their motives are pure, and the God of Israel will own and bless them; but if they wish to emigrate for self-aggrandizement, or merely because they may more easily accumulate this world's goods, then they are unworthy of the name of Saints; and when they are weighed in the "balance" they will be found wanting. One who will not forsake sin and strive for a supremacy over every faculty here, will find that when he gets to Zion he will have the same things to encounter there. They who will not live their religion here, will not live it when they get to Utah simply because they have made the journey; and, if they have any other motive in view but to serve God in sincerity, they had better save their money and remain in the land of their nativity; for, when "the day cometh that burneth as an oven," they will realize that none but the "pure-in-heart shall inherit the earth." They may rest assured of this one fact, that the greater the blessings bestowed upon them, and the more opportunities they have, if these blessings and opportunities are not appreciated and acted upon, the greater will be their condemnation. If they receive great knowledge, light and intelligence, and then turn from the truth, so much greater will be their downfall. The time has now arrived when all should see, reflect and act for themselves; and, by living up to their professions, prepare themselves for the coming of Christ, being sure to have "oil in their lamps and have them trimmed and burning," so that when the cry is heard, "Lo the Bridegroom cometh, go ye out to meet him," they may be prepared and ready.

M. F. F.

They who wish to build up the structure of happiness must lay virtue as the foundation stone.

HISTORY OF JOSEPH SMITH.

(Continued from page 25.)

Leaving religion out of the case, where is the lover of his country, and his posterity, that does not condemn such an outrageous murder, and will not lend all his powers, energies and influence to bring the offenders to justice and judgment?

Every good man will do it when he remembers that these two innocent men were confined in jail for a supposed crime, deprived of any weapons to defend themselves, had the pledged faith of the State of Illinois, by Governor Ford, for their protection, and were then shot to death, while with uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of savages or Pagans.

They were both Masons in good standing.

Ye brethren of 'the mystic tie,' what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was, '*O Lord, my God.*'

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth without being dealt with according to law, what is life worth, and what is the benefit of laws? and more than all, what is the use of institutions which savages would honour, where civilized beings murder without cause or provocation?

Will the Americans look over the vast concerns that must, sooner or later, touch their welfare at home and abroad, and exalt or disgrace them among the kingdoms of the great family of man, and learn whether anarchy, mobbery and butchery are not swiftly hurrying the constituted authorities of our country into irretrievable ruin, while the inhabitants of the land must sink into wretchedness, bloodshed, revenge and woe?

Elder John Taylor and Dr. Willard Richards, who were in the jail at the time, innocently, as friends of these men, have only to thank God that their lives were spared.

Elder Taylor was wounded with four bullets, and a fifth ball, which, had it not been for his watch in his left vest pocket, would have passed into his vitals and destroyed his life instantly.

This memorable and very valuable

watch saved his life, and will remain with its hands permanently pointing to '5 o'clock, 16 minutes and 26 seconds,' as the moment when so small a machine interposed between time and eternity.

Dr. Richards was not wounded by a single ball, though one passed so near his ear as to leave a mark.

If such scenes do not awaken the best feelings of freemen for personal safety, what will? We pause! solemnly pause for the opinion of millions, because all are interested; life is the last boon, all is blank without it, death blots the rest, and where is man?

To conclude, if the good people of our common country, and our common world, do not arise with a union of feeling and energy to help to wash off the blood of these two innocent men from Hancock county, from the plighted faith of Illinois, from the boasted and wide-spreading fame of the United States, and from the dignity of our globe, then let all but the righteous be smitten with a curse; but, methinks I see a 'union of all honest men,' aside from religion, stand forth to magnify the law, who will never rest till justice and judgment have made the offenders, abettors and accessories, whether apostates, officers or mere men, atone for the innocent blood of Joseph and Hyrum Smith."

The following was written by the undersigned members of the Council:—

"TO THE SAINTS ABROAD.

Dear Brethren, — On hearing of the martyrdom of our beloved Prophet and Patriarch, you will doubtless need a word of advice and comfort, and look for it from our hands.

We would say therefore, first of all, be still and know that the Lord is God, and that he will fulfil all things in his own due time, and not one jot or tittle of all his purposes and promises shall fail.

Remember, REMEMBER that the Priesthood and the keys of power are held in eternity as well as in time, and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more effectual work, in the speedy accomplishment of the restoration of all things spoken of by his Holy Prophets.

Remember that all the Prophets and Saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the

labourers of the eleventh hour, and are all pledged to establish the kingdom of God on the earth, and to give judgment unto the Saints: therefore, none can hinder the rolling on of the eternal purposes of the great Jehovah.

And we have now every reason to believe that the fulfilment of His great purposes are much nearer than we had supposed, and that not many years hence we shall see the kingdom of God coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them than for those they have murdered, for they are destroying themselves and their institutions, and there is no remedy; and as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavour to put away all our sins and imperfections as a people and as individuals, and to call upon the Lord with the spirit of grace and supplication, and wait patiently on him until he shall direct our way.

Let no vain and foolish plans or imaginations scatter us abroad and divide us asunder as a people, to seek to save our lives at the expense of truth and principle, but rather let us live or die together and in the enjoyment of society and union.

Therefore, we say, let us haste to fulfil the commandments which God has already given us. Yea, let us haste to build the Temple of our God, and to gather together thereunto, our silver and our gold with us, unto the name of the Lord, and then we may expect that he will teach us of his ways, and we will walk in his paths.

We would further say, that in consequence of the great rains which have deluged the western country, and, also, in consequence of persecution and excitement, there has been but little done here, either in farming or building, this season; therefore, there is but little employment and but little means of subsistence at the command of the Saints in this region; therefore, let the Saints abroad and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay their Tithings into the Temple and their donations to the poor.

We wish it distinctly understood abroad that we greatly need the assist-

ance of every lover of humanity, whether members of the Church or otherwise, both in influence and in contributions for our aid, succour and support.

Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the Elders who remain abroad continue to preach the Gospel in its purity and fulness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. PRATT.

WILLARD RICHARDS,

JOHN TAYLOR,

W. W. PHELPS.

Nauvoo, July 15, 1844."

Elder J. M. Grant returned to Philadelphia. Two weeks since he left Nauvoo, and reported that all was quiet and peace in the city since the burial of the martyrs.

"A Lamentation of a Jew (Alexander Neibaur) among the afflicted and mourning sons and daughters of Zion, at the assassination of the two chieftains in Israel, Joseph and Hyrum Smith," was published in the *Times and Seasons*.

Tuesday, 16. William Clayton finished measuring the last raft of lumber for the Temple, from the Pine-ries, amounting to 87,732 feet.

The following was received by Dr. Willard Richards:—

"De Kalb, Hancock Co., Ills.,

July 1, 1844.

[In confidence.]

Dr. Richards.

Dear Sir,—I hope the subject upon which this communication is written will be a sufficient apology for the privilege I have taken in addressing you, with whom I have not had the pleasure of an acquaintance.

I wish to apprise you that reports are in circulation, which no doubt are true, that the Warsaw and Green Plains mobocrats are making strong exertions to raise forces sufficient to mob and drive the people of your city from their present residences.

I think you should keep a steady lookout, for it seems that the cold-hearted murder of Generals Joseph and Hyrum Smith in Carthage Jail has not satisfied the blood-thirsty dispositions of those demons, but they desire to prosecute their wretched purposes still further.

I, as one of General Deming's staff, have used my influence against calling out a large force to be stationed at Carthage, fearing that some might be influenced by

those mobocrats to join them in their wretched purpose, for I have no idea they can get forces enough to leave their homes, neither in Illinois nor Missouri, for that purpose, to overcome you.

If we could have four or five hundred troops stationed at Carthage, of the right sort, that could be depended on, to suppress mobs, I should like it, but, fearing the influence of those desperadoes might cause them to disobey all orders and join the mob against you, I think it best not to risk it.

The murder of Generals Joseph and Hyrum Smith is deprecated by the community, almost at large, that is, those who are not lost to the principles of humanity; and there seems to be a general feeling of sympathy resting on the public mind.

I was pleased to hear of the prudent course that your people resolved to pursue, in acting only on the defensive and abiding the law, which is on your side.

In haste, yours, &c.,
THOS. H. OWEN."

To which Dr. W. Richards replied as follows:—

"Nauvoo, July 16, 1844.
Sir,—I am sorry that there has been delay which caused your letter to arrive so late to hand, and I feel thankful for the very kind and sympathetic manner in which you express yourself towards us as a people, and shall be very thankful if you will continue your favours to me whenever anything may occur, and you may depend upon my doing the same to yourself.

In regard to the assassination of the Generals Smith, we do not intend to take any action in the case whatever, but leave ourselves entirely in the hands of the Governor and the majesty of the law, to mete out just and retributive justice in the matter.

You may rest perfectly assured that we never did act on the offensive, or against the law, but shall continue the same course, which appears to have given you so much satisfaction, and act entirely on the defensive, and abide the law.

In haste, sir, I remain yours, &c.,
WILLARD RICHARDS.
Thos. H. Owen, Esq."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 17, 1863.

EXEMPTION OF THE SAINTS FROM PESTILENCE— SANITARY HINTS.

As will be seen from the following extract from the *London Times*, in addition to the destitution which has prevailed in the manufacturing districts, there is the prospect of another dreadful evil, more terrible in its results even than the want of employment, to be contended with by the suffering poor:—

"Dr. Buchanan, physician to the London Fever Hospital, and one of the London Medical Officers of Health, has been engaged, since the middle of October, in an official inquiry into the sanitary condition of the principal manufacturing towns under their present exceptional circumstances. He has reported the results of his observations from day to day to the Privy Council-office, and he has now presented a summary of his experience in the places he has visited, embodied in a document of painful interest. This medical report, unhappily, leaves no doubt that 'one of the most lamentable consequences of extreme destitution has made its appearance.' Typhus fever has broken out among the population of Lancashire for the first time since 1847. The prosperous cotton towns of this country have been wholly exempt from this terrible disease since that year, when it was epidemic, and nearly as fatal as in Ireland during the famine. Again it has appeared in the track of want, of which Dr. Buchanan well says it is the 'steady follower.' In Preston and Manchester typhus fever, which existed only in isolated cases during the summer, increased in the autumn, and has now assumed an epidemic form. In Preston there were 227 cases between Midsummer and the end of November; and those attacked died at the rate

of 23 per cent. In Manchester there have been 100 cases of the disease in the same period, with nearly the same high rate of mortality among its victims. Of this phase of the Cotton Famine we fear we only see the beginning."—*Times*, January 3, 1863.

Famine and destitution are being followed by pestilence, and though at the present time the ravages of disease have not assumed such a form as to excite a great deal of alarm, yet there are already reasons sufficient to prompt reflection on the part of the Latter-day Saints. For many years the Elders of this Church have been commanded to predict the advent of famine, pestilence, war and other calamities among the children of men and the nations that refuse to accept the message of salvation which has been sent unto them. Already have these predictions begun to receive a terrible fulfilment. Already has dreadful war numbered its victims by thousands. Already has famine made its appearance, and, treading in its footsteps, appears its "steady follower," pestilence. Whether this disease, of which the *Times* speaks, be likely to assume a virulent and epidemic form, or not, matters but little at present to the Latter-day Saints; it is sufficient for us to know that if this disease prove not one of the scourges predicted, such will sooner or later make their appearance; and we must, as wise men and women, be on our guard against their approach, lest we too should, through not taking the necessary precautions, become participators in the evil. The Scriptures say, "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished;" and if we act consistently with our principles and the knowledge which the Lord has imparted unto us, we will spare no pains to avert the evils from us with which they who obey not the Gospel of Jesus are threatened.

A great many of the Saints entertain the opinion that if they keep the commandments of God, or, in other words, obey the first principles of the Gospel, they, thereby, secure an immunity from all the calamities that are coming upon the wicked inhabitants of the earth, and that nothing more is particularly required from them than to be obedient to these principles. It is true that if they were to obey *all* the commandments of God, and comply strictly with *all* his laws, they would secure this exemption from these scourges. But, to comply with all the laws of our Maker, we must live in accordance with the laws of our own being, using all the wisdom which we can obtain from the Lord for this purpose, as well as being obedient to the first principles of the Gospel. The Lord himself, on one occasion, gave unto his Saints a "Word of Wisdom," in which he gave them some items of knowledge respecting those substances which were conducive to health, and those which were injurious and not designed for man's use. And he affixed to this "Word of Wisdom" a promise, saying, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, *that the destroying angel shall pass by them*, as the children of Israel, and not slay them. Amen." Thus showing that good health depends to a great extent upon what mankind eat and drink; and, that, if they would desire to escape the power of the destroyer, they must adapt themselves to those conditions which the Almighty has prescribed. We feel confident that the Latter-day Saint whose attention is directed to the observance of this "Word of Wisdom," will continually seek to comprehend every law pertaining to his being, which he should observe to preserve his body from disease and death. The mere observance of this counsel carries with it a spirit of this kind, and we never knew

an Elder or a Saint who was careful in observing the points of this counsel that was careless respecting other laws of health which he should observe.

We wish to call the attention of the Saints throughout these Missions to this matter. It is a part of the Gospel of Jesus and the plan of salvation revealed in these days that we should take care of these bodies which the Lord has given us, and seek to preserve them in health upon the earth. We cannot do this and neglect those plain and palpable laws, pertaining to our being, which are taught us by experience. Most people know that when they are in a heated condition they are liable to take cold if they expose themselves to a draught of cold air; or, if they get their feet thoroughly wet, they are aware that it is dangerous for them to remain inactive and allow their bodies to be chilled. The experience of almost every one teaches them that such violations of nature's laws as these are wrong, and that the person who is guilty of them endangers his health and life. If a man had faith, under such circumstances, that he would not be injured by his exposure, his friends would feel much better satisfied if with his faith were united works of a precautionary character. With us, as Latter-day Saints, faith and works should go hand in hand, if we would escape the evils that shall befall the wicked. We should spare no pains to place ourselves in such a condition that we should be doubly armed against the power of the destroyer, by having complied with the requirements of the Gospel and the requirements of our being. In these old countries, if we do the best we can, we will find that we have not done too much to fortify ourselves against the insidious approaches of disease. In the midst of such densely populated cities as there are in this country, the Saints need to be especially careful in taking every measure of a precautionary character to escape contagion. They should not rest content with obedience to the first principles of the Gospel; but rather endeavour to avail themselves of the knowledge which they have thereby received, and elevate themselves above those of their class by whom they are surrounded. The Latter-day Saints should not only know the most about the first principles of the Gospel, but they should be the most cleanly, the most healthy, the most strict in paying attention to the laws of their being, and be in possession of the most extensive knowledge of what their natures require to be sound and vigorous, of any people upon the face of the earth. Upon this knowledge, and its practical application to the purposes of life, will depend, to a very great extent, their exemption from the scourges which will afflict the rest of mankind.

There is one prolific cause of disease among the poor, where the typhus fever has made its appearance, which the report above alluded to points out—namely, the want of ventilation. In this cold weather, warmth has become a necessity of life with the suffering poor. To secure it they will sacrifice many conditions of health. They close doors and windows, and paper up the fire-places, to exclude every draught of air, preferring the deadly suffocation of such packed rooms to the chilling sensation of cold. This is a matter which we have often had occasion to remark is very much neglected also by our brethren and sisters who ought to be better advised. Many of them almost seem to entertain a horror of fresh air and good ventilation, so determined are they to prevent its entrance into their meeting-houses and dwellings. Now, we feel it to be our duty to earnestly protest against the persistence of the Saints in this suicidal course, (for suicidal it assuredly is) and, in view of coming events, to warn them to desist from this practice and accustom themselves to breathing the free air of heaven as purely and as plentifully as they can obtain it in their present circumstances, without

exposing themselves to such an extent as to be injured rather than benefited. It has been often proved in the history of war, that more human life has been destroyed by accumulating sick men in low and ill-ventilated apartments, than by leaving them exposed in severe and inclement weather at the side of a hedge or common ditch.

This has also been amply illustrated in our own history as a people. Though exposed to all sorts of weather after our expulsion from Illinois, the Saints enjoyed better health while on the road to and after their arrival in the Valley—*if we except the dreadful sickness experienced by the people at Winter Quarters, arising from their deprivation of proper food and necessary comforts—dwelling in tents and wagons, than they had enjoyed previously, or, indeed, than they have enjoyed since, while dwelling in close-built, tight rooms and houses.* This can be readily understood when we take into consideration the fact, asserted by men who have made this subject their study, that one pair of lungs require the use of *fifty-seven hogsheads of pure air in twenty-four hours—in round numbers, upwards of two gallons per minute* for every healthy grown person; and when this air is exhaled from the lungs, it is loaded with carbonic acid gas, which, if breathed, is poisonous in its effects upon the human system. The accumulation of this impure air in a dwelling or a meeting-house is so gradual that it often escapes notice, and it is only when a person goes out from the room into the pure air and returns to it again, that he is sensible of the impure condition of the atmosphere. Yet, though it may escape notice, the continued breathing of such an atmosphere is ever attended with injurious consequences. The effect may amount at times to a sense of uneasiness, oppression or headache, which is disagreeable at the time, but goes off when pure air is supplied to the lungs; it is poisonous though it may be weak, and when a person lives habitually in a vitiated atmosphere of this kind, their health will gradually fail and life be prematurely terminated. There has been considerable excitement lately about the practice of garrotting which has prevailed in the metropolis and elsewhere; but the practice of breathing a vitiated atmosphere is as deadly in its effects, if persisted in, as any form of garrotting that can be invented. If it does not palpably prevent breathing by stopping the respiratory organs at once and with violence, it assuredly sends into the system with every respiration, through these organs, that which destroys life. It has been said by those who have given a life-time to the study of the subject, that it may well be doubted whether the mere want of food, when associated with an abundant supply of fresh air, is ever the cause of typhus fever, the want of fresh air and cleanliness being in almost every instance the cause of its origin.

We would like to press this matter upon the attention of the Elders and the Saints. The Elders have it in their power to exert an excellent influence with the Saints upon these points. Seek to understand these principles yourselves, and in your conversations with the Saints impart them unto them, that they may be benefited by your knowledge and escape the evil consequences of ignorance. Teach them to be cleanly in their persons, to wash their bodies regularly, and to be cleanly in their clothing. Teach them to welcome the sweet fresh air, which our Creator has given us as a means of life, as a blessing from his hand. Teach them to open the windows of their bed-rooms wide in the morning, when the weather will permit, and let their rooms be well ventilated; and instead of their beds being made up in the morning the moment they are vacated, and while still saturated with the nocturnal exhalations, which before morning frequently become sensible even to the smell, let the bed-clothes be exposed freely to the air,

the mattress be shaken up, and everything done to secure a thorough and cleansing ventilation.

These are a few items which are well worthy the attention of all who are worthy to be called Saints. We allude to them on the present occasion, because we feel it is important that they should be understood and practiced by the Saints; that they, with every other principle and precept which God has given, may be put to use to enable us to secure an immunity from the calamities which shall destroy the wicked.

ABSTRACT OF CORRESPONDENCE.—DESERET.—We have received a letter from President C. C. Rich, dated Great Salt Lake City, Nov. 28, from which we learn of the continued prosperity of the Saints. Among other items, he mentions that at the October Conference the Twelve were appointed Travelling Home Missionaries. Brother Rich had accompanied President Young in his tour north, and was much gratified with the progression and improvements which he witnessed. At date of writing, he had just returned from a trip up the Weber, as far as Chalk Creek. The settlements are numerous all the way. Much grain has been raised there during the past year, and a considerable quantity of coal is being obtained. President A. M. Lyman was about to move his family to Fillmore. He was south when the letter was written, but was expected at Great Salt Lake City in a few days, as the Legislature was about to commence its sitting. The general news is cheering.

CORRESPONDENCE.

ENGLAND.

Carlisle, Dec. 22, 1862.

President Cannon.

Dear Brother,—I now appropriate a few moments to give you a synopsis of my travels and labours in the Ministry since I left Liverpool, on the 29th Nov., in company with Elder Brigham Young, jun., for Birmingham, which place we reached after a pleasant ride of a few hours, and were met at the station by Elder W. G. Mills, President of the Birmingham District, who conducted us to his residence, where we were received by his good lady who, with himself, made us welcome, kindly bestowing upon us freely of their hospitality. On the following day (Sunday) at 11 a.m., we attended the meeting of the Saints in Oxford-street Chapel, when Elder B. Young and I addressed the congregation. At 2 o'clock in the afternoon, we met with a good congregation of Saints and strangers at the Saints' chapel, Hockley, when Elder Young preached and I followed him with some remarks. At 7 in the evening we went again to Oxford-street chapel, which we found well filled with Saints and

strangers, several hundreds being present, when I spoke to the meeting and was followed by Elder Young. The influence of the good Spirit was abundantly manifested in the meetings during the day, which caused the Saints to feel joyful and glad.

Monday was very agreeably spent in visiting the Saints; and on Tuesday we went by rail, in company with President Mills, to Stratford-on-Avon, the birthplace of the celebrated Shakespeare. We went through the house and grounds comprising the residence of the family, it being the place where the poet was born and reared. We then visited Stratford Church, on the banks of the soft-flowing Avon, in which is the tomb that received his mortal remains. We then proceeded by train to Willenhall, where we held meeting, in the evening, which was well attended. The next day we went to Wolverhampton, and in the evening met with the Saints of that Branch; after which we returned to Birmingham.

On Thursday, Elder Young left for London, and in the evening I went with President Mills to West Bromwich, where we had a very interesting meet-

ing; and on Friday evening attended a meeting in the Darlaston Branch. On Sunday morning, we met with the Priesthood of the Conference in the Saints' chapel, Hockley, there being a good attendance. After President Mills had spoken to the brethren on the financial matters of the Conference, I addressed the meeting at length, with much liberty and satisfaction, on the general duties of those holding the Priesthood in their labours and administrations among the people. We attended the afternoon and evening meetings in the same place, when the hall was filled to overflowing. Much of the Holy Spirit was enjoyed during the day, both by speakers and hearers. I enjoyed my visits among the Saints of the Birmingham Conference, who are a good people, and had much pleasure in the society of President Mills, during the short time I spent in his District. He seemed to attend to the duties of his calling, as a presiding officer, in a spirit of energy and promptitude, which made everything move along easy and agreeable to himself and all parties concerned.

Agreeably to previous arrangements, I started on Monday, by rail, for Newcastle-on-Tyne, which I reached late in the evening, and was met at the station by Elder Gleason, President of the District, who took me to brother Robert Bowman's, where we were kindly received. The next morning we went to Sunderland, and put up at Captain Stevens', who also with his family extended to us a kindly welcome and their hospitality. Here I met with Elders Shipp and Farnsworth. I spent two days in Sunderland visiting with the brethren and examining the financial matters pertaining to the District, which I found in a healthy condition. On Tuesday, I accompanied President Gleason to South Shields, where I had the pleasure of making the acquaintance of several warm-hearted Saints. Returned on the following day to Sunderland, and accompanied Elders Shipp and Farnsworth to Hilton, where we met with a number of the brethren and sisters, with whom we spent a very pleasant evening. On Sunday morning, met with the Priesthood of the District, when President Gleason made some interesting and well-timed remarks in

relation to the financial condition of the District, and I followed him, speaking as I was led by the good Spirit, on the responsibility that rests upon those who hold the Priesthood. I realized that the brethren received the word gladly and felt to profit thereby. In the afternoon and evening the Saints of the District met in Conference, there being a general attendance, when they were addressed by Elders Gleason, Farnsworth, Shipp and myself. I was much pleased with the good and liberal spirit manifested by the Saints, expressive of their desires to sustain the Work of God. I attended meetings of the Saints on Tuesday and Wednesday evenings, and had good times; and on Saturday, in company with President Gleason, came to this place. Held two meetings here yesterday: the Saints feel well.

I shall ever look back with pleasure upon my associations with Elders Gleason, Farnsworth and Shipp, during my visit to this District. I am satisfied they are men who are desirous of doing all they can to advance the cause of truth upon the earth.

My labours among the Conferences and Branches which I have visited, have been a pleasure to me. The Saints generally, though in many places poor, are full of faith and animated by good desires. Many are anxious to emigrate and making preparations to do so, and hundreds more would gladly avail themselves of an opportunity to get away, but poverty bears hard upon them and prevents them from realizing their desires. I anticipate returning to Liverpool in a few days, in time to spend Christmas with you.

Ever praying that God may abundantly bless you with the Spirit of revelation, that you may always have a word in due season for all under your watch-care, I remain with kind love to yourself and all in the office, your brother in the cause of truth,

CHAUNCEY W. WEST.

LONDON CONFERENCE.

London Dec. 29, 1862.

President Cannon.

Dear Brother,—It is with pleasure I take my pen to inform you how the Work is progressing in this Conference.

In my last letter to you, I stated that many of the Elders were preaching in the open air. They continued to do so until last month. They have enjoyed much of the Spirit of the Lord while thus engaged: many hundreds have listened attentively to their teachings, and I believe much good will result from their labours.

The Conference held on the 24th of August last, when you and so many of the Elders from Zion were present, will long be remembered by the Saints for the good instructions they received. Since that time brother J. G. Bigler has spent a few days with us, blessing and encouraging the Saints to be faithful in all things pertaining to their holy religion. In addition to the above, other Elders from different parts of the Mission, while visiting London, have met with us, imparting much good instruction to the Saints; and if they have not lived their religion it has not been for the want of good teaching. Letting those severely alone, who used to disturb our meetings, has had the desired effect; the consequence is our meetings are better attended, and the Spirit of the Lord is with us. We have baptized about 200 during the past year, and many more would have been, were it not that they would lose their situations were they to become members of the Church. We have over 200 children belonging to our Sunday schools. I have visited several of the schools, and am much pleased with the progress the children have made since their organization, and with the course the Teachers have pursued.

We held our monthly Priesthood meeting on the 4th inst., at which was presented our Financial Report, ending September 30, 1862, showing a small balance on hand. After the report was read and accepted, I informed the brethren that I had just received the 49th No. of the *Star*, and as the Editorial was very important it would be read; after which I gave some instructions in relation to the course the Priesthood should take, contrasting that with the course many had taken. I was followed by Elders Brigham Young, jun., Thos. O. King, and George Reynolds. The Spirit of our calling rested upon us and we had an excellent meeting, all feeling desirous to put away evil and so live that they might enjoy the blessings that

are in store for the faithful. The brethren in connection with me are desiring to carry out the instructions we have received, realizing that the time has come to prune the vineyard. In doing this we wish to be cautious, desiring to be dictated only by the Spirit of the Lord at all times and under all circumstances, that we may deal righteously with those who have sinned, and by so doing have the approbation of our Father in heaven.

The spirit of emigration is on the increase with us, and we expect many more will leave the Conference this season than did the past. The Lord is blessing many of the Saints in a marvellous way in preparing the means for their deliverance. I am confident he would do so for many more, if they would have faith in him, and do all that is in their power. I do know the Lord will deliver his Saints who put their trust in him, I care not how poor they may be. Every faithful Saint believes the Lord has promised to gather Israel from the nations, and that "the earth is his and the fulness thereof." We are his children, if we do right; and for us not to rely upon his promises is as much as to say, that he has commenced a work which he cannot perform.

Some of the Saints appoint the time and the way they are to be gathered, and if it is not according to their way and at their time, their faith fails them; they cease their exertions and give up in despair, when if they had left the matter in the hands of the Lord, and had continued to work themselves, they would have accomplished long ago the object they so much desired. Others, who have for years been blessed with the good things of this world, are in trouble and doubt, fearing that they never will be so situated again, if they should sell all they have and gather with the Saints. They know that the Lord has blessed them for years past, but they are almost afraid to trust him in the future; the consequence is, instead of such rejoicing that the Lord has so provided for them that their deliverance has come, and going up to Zion with songs of gladness, they too often become weak in spirit and cast down, and do not obtain the blessings which the Lord has for his people, for "without faith it is impossible to please

God." Then, let those who are blessed with an abundance, have faith and do what they have covenanted—obey the commandments of God. Let those who have not been so blessed, be humble and faithful that they may obtain the promises; for they are sure to all those who put their trust in the Lord. Please remember me to the brethren.—Your brother in Christ,

W. C. STAINES.

SCOTLAND.

EDINBURGH CONFERENCE.

Dec. 30, 1862.

Editor *Millennial Star*.

Dear Brother,—Thinking a few items from this part of the Mission would be of interest to those who are watching the progress of the great Latter-day Work, is my object in writing at the present. Since my last communication I have visited the Branches of the Church comprising the Edinburgh Conference, also most of the families constituting the Branches. I am happy to state that the Saints express their desire to do right by setting good examples, thereby assisting to build up the kingdom of God, and to gather to Zion as soon as circumstances will permit. On the 21st inst., a Conference was held in the Union Hall. There were present on the stand:—Presidents George Q. Cannon, David M. Stuart, George Peacock and William S. Baxter; Elders M. McCune, James C. Brown, Alexander Letham, and George Swan, Clerk of Conference.

After opening the meeting in the usual manner, a Statistical and Financial Report was read and accepted, after which the Authorities of the Church were presented by President Cannon and unanimously sustained. Elder M. McCune then delivered an address upon the subject of life and its enjoyments. President Cannon addressed the Conference in the afternoon and evening, treating upon the principles of salvation and the redemption of the Saints in the various dispensations; shewing, that instead of building an ark or gathering out of the land of Egypt, the Saints in this dispensation are required to gather from all parts of the globe to establish the kingdom of God upon the earth, and prepare them-

selves for the second Advent of Christ and the great Millennial reign. At the conclusion of each address, he admonished the Saints to live up to their professions and set a good example. He said the time had come when the evil-doer could not have a standing in the Church.

The attendance throughout the day was good, and the Saints returned to their homes feeling refreshed by the instructions and wise counsels given. Many were from a distance, among whom was an old sister Drummond, aged seventy-eight years, who walked twenty miles to attend the Conference, returning the same way.

On Monday evening, the 22nd, the Saints held a social party. The hall was decorated with evergreens, and flags bearing appropriate mottoes. A lively interest was manifested during the evening by those assembled; and they who contributed to the enjoyment of the company, with songs and recitations, exerted themselves to please and were highly successful. Mr. Thompson played some tunes on the concertina in good style, with which the audience were highly delighted. The committee appointed to purvey for the evening gave a bounteous supply, which amply satisfied all. Towards the conclusion, President Cannon made a few appropriate remarks, and, after the meeting had given an expression of their appreciation to the committee, and to those who had contributed to the evening's entertainment, the "Mountain Dell" was sung, and President Cannon offered up the closing benediction. The general feeling and expressions of the Saints were, that the Conference and party were the best they had witnessed in Edinburgh for years. It is evident that the Conference meeting and your visit will conduce to much good, and will long be remembered by the Saints of Edinburgh Conference.

In conclusion allow me, through the columns of the *Star*, to present my kind love to all my friends and acquaintances, wishing them a "Happy New Year." With kind regards to you and your associates in the office, and ever praying for your prosperity, and that of the kingdom of God, I am your brother in the Gospel,

GEORGE PEACOCK.